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63rd year, No. 34
Thursday,
August 28, 1975

Southern Cross

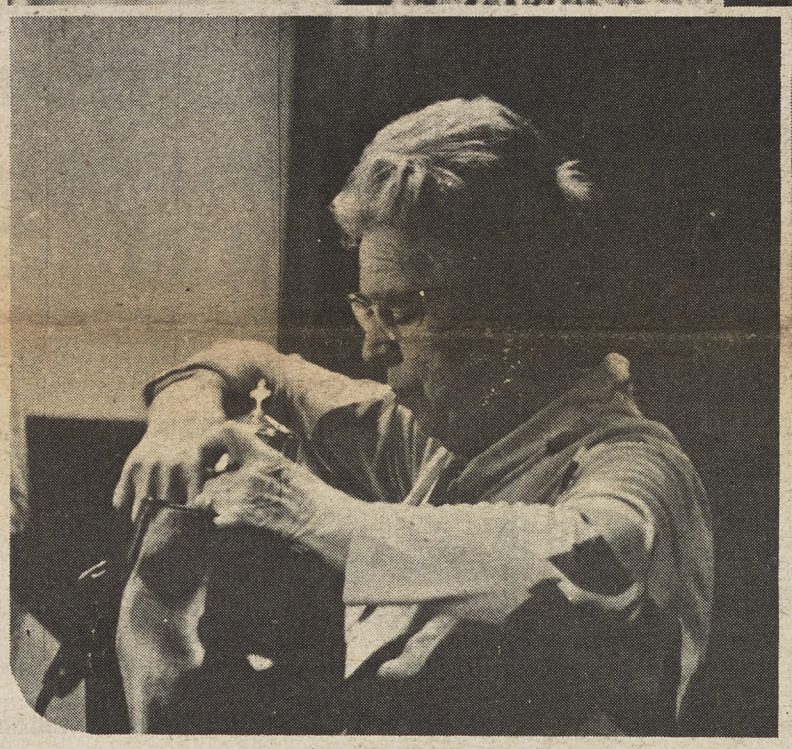
Published by the Diocese of San Diego, California; serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.

Communion taken to homes

TV Mass leads to 'extraordinary ministry' to shut-ins











MINISTRY TO SHUT-INS—In an unusual ministry to shut-ins in Flushing, N.Y., St. Andrew Avellino church sends out extraordinary ministers of the Eucharist in conjunction with a local Mass on WOR-TV. Top photos, residents at Donnelly Home for Adults watch the TV Mass while extraordinary ministers collect Hosts from a ciborium during a Mass at the same time at St. Andrew. In bottom photos, Mrs. Marie FitzGerald, 74, one of the ministers, puts pyx with Hosts in her handbag, leads a prayer service at the home and distributes Communion to the residents. —NC photos

FLUSHING, N.Y. (NC)—Members of St. Andrew Avellino's parish here have found a method by which shut-ins and nursing home residents can share the Eucharist from the same Mass on Sundays without leaving their homes.

At 10 o'clock Sunday mornings, house-bound-parishioners are encouraged to watch a regular local television, "The Sunday Mass," on station WOR-TV.

THEN, SHORTLY after the half-hour show, 10 extraordinary ministers of the Eucharist from St. Andrew's, carrying Hosts in individual pyxes and ciboria, fan out from the church sanctuary through the parish to distribute Communion to 30 individual shut-ins and some 50 Catholics in two nursing homes.

The system of combining sick calls by lay ministers with the televised Mass has brought praise from all concerned. "It's just fantastic," said Mrs. Marie FitzGerald, who at 74 is the oldest of the eucharistic ministers. Her regular beat is the Donnelly Home for Adults, a home for elderly women.

Mrs. FitzGerald is an exuberant active parishioner whose bouncy enthusiasm has made her one of the most popular visitors to the Donnelly Home. She also calls every Sunday on four other parishioners confined to their apartments or homes by illness.

"NOW, I DON'T believe in taking over the work of a priest, mind you, but we just don't have enough clergy to do the job," she said. Four St. Andrew's staff clergy serve a parish of 14,000 parishioners, and can rarely visit the sick more than once a month.

Each Saturday, Mrs. FitzGerald pays a warm-up visit to the 31 Catholics at the old ladies home to coach them in the hymn they will be singing for the short service when she brings the Eucharist the next day. "They like the old hymns, 'Mother Dearest, Mother Fairest'—things like that," she smiled.

"Some of them are old, senile, and don't respond, but I can pat them on the cheek, you know, and say, 'Now, here, dear, is the Body of Christ and they'll usually answer, 'Amen' or 'Thank you.' I can get a smile from them."

ON A RECENT Sunday, after residents had watched the TV Mass and received Communion from Mrs. FitzGerald and a husband-wife team, Angelo and Rita Chiappa, one 85-year-old woman who had served as a nurse in France in World War I reacted this way:

"It's a great blessing to have an hour with God this way, every week. Waiting for a month is loo long. I had some reservations about receiving—well, from a woman and not a priest. But this is what God wanted and there is something else, too. The old ladies feel very much at home with Mrs. FitzGerald."

The TV-connected sick calls have profoundly affected both the ministers and those they visit. At the Flushing Manor Nursing Home, the eucharistic ministers conduct a para-liturgy for Catholics in a hall after many of them have watched the TV Mass. This is frequently attended by Protestants and Jewish residents, who take comfort from the guitar music and an abbreviated homily.

Among the eucharistic ministers, there are three husband-wife teams, according to Joseph P. DeCola, who recalls entering this new ministry of the Church in April 1974. He and his fellow parishioners felt both trepidation and "a sincere desire to be about our Lord's work" as they began their six weeks' training. From the start, their work has been linked to the televised Mass. "We never anticipated the fulfillment we would derive," he noted.

Around the diocese

Bishop Leo T. Maher:

Monday, Sept. 1, 5:30 p.m., San Diego, dedication, consecration of Mission San Diego de Alcala.

Friday, Sept. 12, noon, San Diego, Immaculata chapel, Mass of Holy Spirit, opening University of San Diego school year.

Father Richard Duncanson, Secretary

* * * *

Mixed marriages and Canonical form

In order to clarify the current position regarding exceptions from the canonical, or normal, form of marriage for Catholics, the "Southern Cross" asked Father Michael Higgins, the new "officialis" of the diocesan tribunal, for an explanation. This is a summary of his comments:

In 1970 a decree of the Holy See allowed for exceptions to the canonical form in any mixed marriage, according to norms laid down by the local bishops' conference.

The American bishops, in 1970, stated that where there are "serious difficulties in observing the Catholic canonical form in a mixed marriage" the local bishop may dispense the Catholic from the observance for a "just pastoral cause."

An exhaustive list is impossible, but this could include to achieve family harmony, to obtain parental agreement to a marriage, to recognize claims of relationship of special friendship with a non-Catholic minister, etc.

Ordinarily this dispensation is granted in view of the proposed celebration of a religious marriage service. In some exceptional cases [e.g. certain Catholic-Jewish marriages] it may be necessary for a dispensation so that a civil ceremony may be performed.

Records for marriages which are exceptions to the canonical form are kept at the chancery of the diocese and in the parish from which the application for dispensation was made.

* * * *

Mission San Diego de Alcala, dedication-consecration, by Bishop Leo T. Maher, 5:30 p.m., Monday, Sept. 1, Feast of St. Joseph the Worker.

Fatima Padre Pio prayer group, holy hours, Thursday, Sept. 4, 7:30 p.m., St. Francis de Sales, Riverside; Friday, Sept. 5, 7:30 p.m., St. Mary Magdalene, San Diego. Details: 276-3693.

St. James and St. Leo's Mission, Solana Beach, mini-fiesta, St. James schoolyard, Sunday, Aug. 31, 10 a.m.-9 p.m.; square dance exhibition at 7, also games, booths and clay pot sale.

CCD workshop, teaching techniques for use with mentally retarded, Thursday, Aug. 28, 6:30-9:30 p.m., Our Lady of Grace, El Cajon. Details: 291-7614, 461-1893.

Holy Trinity, El Cajon, Altar Rosary society rummage sale, Thursday, Friday, Sept. 4-5, parish hall, 9 a.m.-3 p.m.

Court Our Lady of Peace, CDA, San Bernardino, first meeting of the season, Wednesday, Sept. 3, 8 p.m., Knights of Columbus Hall.

St. Gabriel's, Poway, family potluck, Saturday, Sept. 6, Tenn-Aqua Club, donations are $2, reservations by Sept. 4. Details: 748-3057 or 748-2375.

Good Shepherd parish center, Mira Mesa, "Peter Rock," musical drama, 8 p.m. Friday, Aug. 29 and Sept. 1, 2 and 5. Details: 271-0909, 271-0207.

USD registration for fall semester, Thursday, Sept. 4 through Sept. 11. Contact school for dates and times: 291-4680. Evening classes begin Monday, Sept. 8, with registration Sept. 4-5.

St. Martin's woman's club, La Mesa, monthly meeting Thursday, Sept. 4, 11:30 a.m., followed by luncheon and cards. Details: 469-2068.

CCD methods courses, Tuesday, Sept. 2, 7:30-10 p.m., St. Rose of Lima, Chula Vista, Wednesday, Sept. 3, Mission San Luis Rey, 7-10 p.m., St. Therese, San Diego, Thursday, Sept. 4, 7-10 p.m. Details: 291-7614.

Blue Army of Our Lady of Fatima, San Diego, evening of recollection, St. Joseph's Cathedral, Thursday, Sept. 4, 8 p.m. through midnight Mass. Details: 276-3693.

St. Martin's Women's Club, La Mesa, October bus trip to Death Valley, three days, two nights. Early reservations a must. Details: 466-5587.

Open Door senior center, Christ the King, San Diego, needs donated sewing machine. Details: 235-6419.

Our Lady of Light, Descanso, pit barbecue, Sunday, Aug. 31, noon-6 p.m. Donation is $3 per person or $10 for a family of two adults and children under 12. Proceeds toward rectory building fund.

Married couples' retreat, El Carmelo retreat house, Redlands, Friday-Sunday, Sept. 19-21. Details: 884-9796, 792-1047.

Blessed Sacrament, San Diego, CCD methods course, begins Monday, Sept. 8, 8:45-11:14 a.m., followed by doctrine.

Bless-s-s-s me, Father

This 'penitent' not absolved

SAN ANGELO, Tex. (NC)—Bless-s-s-s me, Father, for I have s-s-s-sinned.

Sinners are expected in the confessional, but snakes are another story reports Father Russell Schultz, pastor of St. Margaret's parish here, who recently found a rattlesnake in a confessional in his church.

WAITING FOR penitents one evening, Father Schultz said he heard a swishing sound. Noticing a movement at the slight opening at the bottom of the confessional door, he waited anticipating a confession.

"Nothing happened," he said. "Finally I looked into the penitents' side of the confessional, and there it was—a real Texas rattlesnake about a foot long."

"I was alone in the church and I didn't want to get bitten by the snake, so I said a prayer to St. Patrick, got a long-handled broom and swept it outside. By now I hope it is in another state."

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PLACE: POLISH CHURCH – 3424 WEST ADAMS ST. LOS ANGELES CA
TRANSPORTATION: CHARTERED BUS - COMFORTABLE - EASY INEXPENSIVE - FUN.
COST: $5. PER PERSON $1 PER CHILD UNDER 12
BUS PICK-UP AND RETURN: CARMELITE MONASTERY 5154 HAWLEY BOULEVARD, SAN DIEGO AT 1:30 PM. SHARP
RESERVATIONS ARE LIMITED TO 45 PERSONS. PLEASE MAKE THEM AS EARLY AS POSSIBLE.

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Parishes and church organizations in San Diego County are invited to publicize, free of charge, fund raising events, bazaars, dinners and other sponsored happenings in these advertising columns. Announcements accepted on a first-come, first-served basis. For reservations, please phone 298-7713.

*** Space for public service announcements is paid for by the funeral homes listed below.**

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Black Catholics told

'When our hatred from past passes we will be reborn'

By Al Antczak
Special to Southern Cross

LOS ANGELES — "Roman Catholic Church! Do you hear me?" called out the young black priest. "Do you hear me?"

Father Giles Conwill, associate pastor of St. Rita's parish, San Diego, was preaching at the sixth annual national black Catholic convention here. He was discussing an argument about when the day of the Lord began.

"A WISE old black woman said 'the day of the Lord begins when it's light enough to see your brother's face.'

"Roman Catholic Church! Do you hear me?

"The new day of the Lord begins when it's light enough to see your black brother's face! We've gone from caves to condominiums and we haven't learned that yet.

"Stop going around kissing frogs hoping they'll turn into princes," Father Conwill exhorted the black delegates.

"Prod those frogs and hope they'll be reborn again in Jesus Christ.

"WHEN PEOPLE ask us who we are we must have a ready answer: Black Christ is our name, Liberation is our aim. We can't be like black Hamlets, to be or not to be.

"When our hatred and our rancor from past oppressioon passes we will be reborn. We must be black Christians.

Put on Christ! Put on Christ! Put on Christ!"

Father Conwill preached to the assent and Amens of the congregation, to exclamations of "I hear you." It was the opening Mass of the convention. Principal concelebrant of the Mass with black and white priests was Cardinal Timothy Manning.

HE WELCOMED the delegates to the archdiocese of Los Angeles. He told them the Church through trial, turmoil and tribulation of the centuries was much like a bent, tired old woman. "Through your vision, your fraternal love, your loyalty it can become young and radiant like a queen."

Father Conwill exhorted the congregation in Our Saviour Chapel of the University of Southern California campus ministry to reconcile blackness and Catholicism.

"If we don't reconcile them, who will? The two must be made one. If we don't reconcile them we become schizophrenic. We blacks more than any other people in America realize that it's hard to reconcile: Roman Church, black culture.

"THE GOD we know in the Bible and who has intervened in the history of man, has raised prophets to point the way."

Father Conwill asserted the Church was not being a prophet when she herself has not turned to Christ. "If the Church can't be a prophet to the world, perhaps it is the role of black Catholics to be prophets to the Church. That's a heavy vocation."

Father Conwill, who wears a stole made of material in tigerskin pattern, asked: "How is the Church to be a catalyst to the world? How are we to be a catalyst to the Church if we do not have Christ ourselves?

"LET'S CONTINUE to emphasize blackness. Let's continue to emphasize Catholic. Let's continue to emphasize Christian.

"We emphasize blackness because the black man's identity has been compromised and negotiated and diminished almost down to nothing.

"Nobody takes you seriously when you're always being laughed off. A movement like this shows we take ourselves seriously and that the Church must take us seriously."



NEW CHRISTIAN FAMILY—Tran Tuan Dung [Adam] and Tran Tri Huong [Christine] and their baby were baptized at St. Vincent de Paul church, San Diego, Sunday by Jesuit Father Barry Martinson, left foreground. The couple also received the sacraments of confirmation, matrimony and First Communion. Holding the Tran's baby is Mrs. Richard Wengert who with her husband, at her side, are the sponsors of the Tran family. They also are Godparents of the new Christians. Richard Wengert, an extraordinary minister, administered First Communion to the couple. Mr. and Mrs. John Inlow were the confirmation sponsors. At far left, background, is Msgr.Peter Mimnagh, pastor, and Father Patrick Mullarkey, associate, is third from left.—SC photo

Together, Buddhist refugee family receive 4 sacraments

Southern Cross Reporter

Between them, a Buddhist Vietnamese refugee family received four of the Church's seven sacraments last weekend at St. Vincent de Paul church, San Diego.

Crowded into the sanctuary during Sunday's 10:30 a.m. Mass with several priests, sponsors and witnesses, Tran Tuan Dung (Adam), his wife, Tran Tri Huong (Christine), and their baby, Andrew, were received into the Church.

ADAM AND Christine, following two and a half months of instruction, received the sacraments of baptism, confirmation, first Communion and Christian matrimony. Baby Andrew was baptized. The couple was married in Vietnam according to family custom.

St. Vincent's parishioners, Mr. and Mrs. Richard Wengert, are sponsoring the Trans in this country. "When we went to Camp Pendleton Marine Base to pick them up," Mrs. Wengert said, "we found out they were Buddhist."

A week after the Wengerts took them in, Christine gave birth to Andrew. The Trans wished to join the Church, and Msgr. Peter Mimnagh, St. Vincent's pastor, made arrangements for instructions.

EVEN THOUGH the Church was satisfied the Trans could be married in a Christian ceremony, the state wasn't. Richard Wengert had to go to court to get permission for Mrs. Tran to get married. She is only 16.

During last Sunday's ceremonies, Father Barry Martinson, SJ, who was ordained at St. Vincent's several months ago, baptized and married the couple, and Msgr. Mimnagh confirmed them.

Wengert, an extraordinary minister of the Eucharist, gave them their first Communion. The Wengerts are also Godparents for the three Trans and Mr. and Mrs. John Inlow, St. Vincent's parishioners, were confirmation sponsors.

Witnessing the wedding were Nguyen Thai Huynh (Phillip) and Nguyen Thi Duyen (Mary), two of a 12-member refugee family being sponsored by the parish.

Six dates scheduled

Variety of priests' retreats set

A proposed schedule of retreats for priests of the diocese has been issued by the Office of Continuing Education of the Clergy, headed by Father William Ortmann.

The first retreat, "Priesthood Today", will be conducted Dec. 1-6 at St. Charles Priory, Oceanside, by Father Mell Blanchett, SS, and Father Luke Dougherty, OSB.

THE RETREAT, according to Father Ortmann, will include participation in the Eucharist and Liturgy of Hours with the Benedictine community of St. Charles.

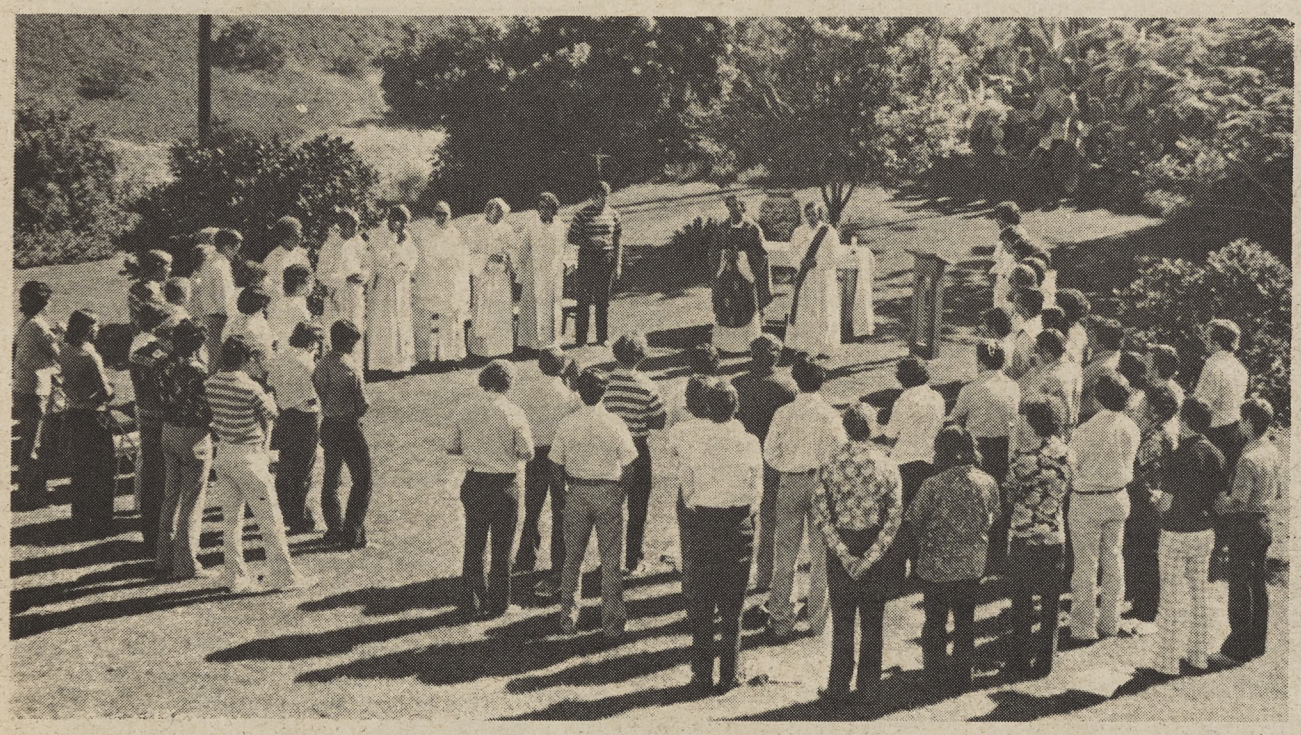
The recond retreat will be offered next year, Jan. 19-22, at El Carmelo Retreat House, Redlands, by a well-known retreat master, Father Ortmann said. That retreat will be repeated April 26-29 and again May 24-27 at El Carmelo.

"Prayer, Contemplation and Ministry", will be the theme of another retreat offered at St. Charles by the Benedictines Feb. 23-27. It will be offered a second time March 22-26.

AT MISSION San Luis Rey, near Oceanside, a charismatic retreat will be held for priests of the diocese, June 21-25. "It will focus on the Lordship of Jesus Christ, renewal through the Holy Spirit and the call to personal commitment," Father Ortmann explained.

Priests also have the option of arranging for their annual retreat at any time through St. Charles Priory, according to Father Ortmann. Priests should make arrangements through the retreat director of the priory.

Priests wishing more information about retreat schedules can contact Father Ortmann, P.O. Box 80428, San Diego, CA, 92138; phone: 298-7711.



PRIESTLY FRATERNITY—Theologians in graduate studies for the priesthood spent last weekend in retreat and were joined for Sunday Mass and reunion by seminarians from the diocesan St. Francis Seminary. Mass was celebrated on the lawn of the Apostolic Center, USD campus, where Father Neal Dolan, vested at center, vocations director, was principal concelebrant with priests of the faculty of St. Francis. It is expected that there will be 40 undergraduate seminarians at the diocesan seminary this year and 23 graduates studying theology elsewhere.—SC photo



NOW, THAT'S DELICATE—Appreciating the city's cultural diversity was the theme at the Folk Faire sponsored by the San Diego County Ecumenical Conference last weekend. Representatives of 20 cultural groups displayed their traditional food, arts, dress and dance. Above, Mrs. Julia Schilling of Blessed Sacrament parish, general chairman of the Faire, left, and Dr. Richard Shanor, conference president and coordinator of the United Methodists' Metro, examine intricate lace work displayed by the Portuguese American Social and Civic Club. Describing the handiwork are Mrs. Dee Monise, left background, and Mrs. Helen Labruzzi, both members of St. Agnes parish.—SC photo

A time to keep

by Michael Newman

That service in the park



The size of the crowd surprised me most. I counted around 50, but the local newspaper went as far as 90, but probably there were some latecomers who arrived after I left. I had expected a large crowd. The occasion was the service conducted last week in Balboa Park, San Diego, by one of the 11 women ministers of the Episcopal Church whose ordination as "priests" is still a matter of contention one year later. It was last summer that the Rev. Ms. Merrill Bittner and 10 others received that famous laying of hands, not since recognized by their own bishops.

My photograph above was taken as she read the Gospel in a liturgy which was attended mostly by women, but not the vast throng that might have been anticipated at what was virtually a "women's lib" occasion, sponsored by Equal Ordination Now (EON), an unofficial organization within the local Episcopal diocese. In the background can be seen St. Paul's Episcopal Church, where Bishop Robert Wolterstorff has his offices.

Sometimes it would be pleasant like Rip Van Winkle to sleep for 20 years, and awaken to find what old issues and controversies have been resolved. Just cast your mind back 10 or 15 years and see what changes have been made in all aspects of life, and the heat of debate generated by each one.

Pontifical learning centers

The announcement last week of the new "officialis" of the Diocesan Tribunal, Father Michael Higgins, mentioned his recent doctorate in Canon Law from the Pontifical Gregorian University. His dissertation for this was on the "historical and canonical evolution of the discipline of the anointing of the sick." To earn his doctorate in dogmatic theology, for which he studied at the Pontifical St. Thomas, or Angelicum University, also in Rome, he has to complete his dissertation on "the history and theology of concelebration." He also spent some time at another Pontifical center—the Oriental Institute.

The president of the Canon Law Society of America recently said that many diocesan marriage tribunals are staffed with priests whose academic qualifications are not sufficient for the job, or are not sufficiently up to date. That can't be said of Father Higgins.

Israel and UN

It is to be hoped that the less responsible nations among UN membership will be corralled sufficiently to hold their hand on the question of trying to oust Israel from that body. Israel's right of membership is more "sovereign" than perhaps many of her critics—if you base credentials on legitimacy of the government and capability to govern.

The Arab nations and their allies in the Third World displayed deplorably bad faith by ganging up on Israel last year soon after allowing PLO leader Yassar Arrafat podium rights usually only granted to heads of states.

The United States, which often tries to be all things to all men in diplomacy, should be far more vigorous in protesting any future similar situations where the valid membership privileges of any nation are jeopardized. The UN serves the essential purpose of allowing nations to "let off steam" in its airconditioned halls and caucus rooms. However, mob rule there, as anywhere else, will lead to destruction.

Bathing nude at Blacks

The nude beach privileges continue at Blacks Beach, La Jolla, following committee and City Council debates which led right back to the City's Recreation Committee, where it will be stalled long enough to get through this summer season, no doubt. In effect the immediate victory is to the pro-nude factions. Now there's a petition going around to obtain signatures to put the matter to an initiative measure for the June 1976 ballot, organized by those in favor of continuing the privilege and even extending it to other beaches.

San Diego County, which controls large beach areas up the coastline is now facing the same question. Whither it goes depends on the pressure of public opinion. And unfortunately public opinion does not presently reflect much morality.

The world's tongues

According to recent count, the most spoken language in the world is Chinese, used by 750 million people. The other world languages listed in order of use in millions are: English, 350; Hindi, 250; Spanish,220; Russian, 145; Arabic, 130; Indonesian, 130; German, 110; Portuguese, 110, Japanese, 108; Bengali, 100, and French, 80.

Takes a little time

You can never tell when the effects of a retreat will strike home. Father David Costello at El Carmelo Retreat House in Redlands recently received the key to room number 2 there. It is 10 years since the honest retreatant took it away.

Editorial

Decay in the cities

Is it true that we are so bombarded with calamities and the general destruction of the fabric of human society that we tend to tune out such news and ignore it? If so, that would account for the obvious signs of decay in our cities.

To cite only San Francisco and New York as notable, but typical examples, we have recently seen strikes by police, firemen and garbage collectors threaten the daily lives of the people they have undertaken to protect.

They have withheld their services and held the cities to ransom, callous to the fate of the people.

In past years we have seen strikes not only by police and firemen, but by teachers, nurses, doctors and others whose dedication to the service of the community was once presumed integral to the very nature of their calling.

These people were not drafted into their appointed community tasks. Each, in his own way, implicitly or explicitly chose and vowed to serve the community by accepting the responsibilities of the office.

To withdraw this service is, in each case, an act of willful disregard for the public's safety and general welfare.

There is decay in the heart of our cities. There is decay in public conscience, from the White House through Congress and professions, down to the smallest segment of community life.

Accountability and responsibility in the various areas of public authority and service has been drastically undermined.

But the people deserve the government they get.

The decay in the cities stems from decay in the communities from which they rise. And the decay in the communities can be traced to the moral decay of the people who comprise them.

There are aspects of our lives today urgently in need of revision. We need new challenges, new champions—most of all we need to renew the championship of integrity and moral values, the bonds of family life.

The Great Permissive Society of the past generation is now reaping the harvest of its philosophies. Self-indulgence, self-gratification, self-interest come before all else. Do your own thing. Discipline is a psychological disaster. These are the tenets of the permissive society.

The effects are evident in the roaring inflation of divorce rates, the incapability of law enforcement agencies to deal with the crime rate, in broken homes, the distorted perspectives of a TV programmed generation, the loss of religious belief.

We Christians are part of this crumbling structure. We are the only part which can help reestablish true human values, belief in integrity and moral standards and leadership.

Southern Cross

Bishop Leo T. Maher
Publisher

Deacon Michael C. Newman
Editor and Manager

Published every Thursday except the last Thursday of July and December.

Opinions expressed in editorials are not necessarily those of the Diocese of San Diego, but do represent a Catholic viewpoint.

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63rd year, No. 34
Thursday,
August 28, 1975

Living Spirit



In many consciences there is the growing intent that the rights of national minorities be honored, while at the same time, these minorities honor their duties toward the political community. Men are learning every day to respect the opinions and religious beliefs of others.

Vatican II: Constitution on the Church in the Modern World.

One minute Bible insight

For some of us time moves in a circle; the same thing day after day. But in the Bible time is linear. There is a continual development in history which keeps life fresh and new. "For anyone who is in Christ, there is a new creation; the old creation is gone and now the new one is here." [2 Corinthians 5:17]

St. Luke was in a particularly good position to witness the growing, expanding and developing manifestation of God's presence in history. His gospel reveals a contact with Mary in whom the promises of the Old Testament came to flower. Luke also traveled with St. Paul who spearheaded the Christian advance beyond Judaism.

Luke writes of John the Baptist: "Meanwhile the child grew up and his spirit matured. And he lived out in the wilderness until the day he appeared openly in Israel." [1:80]

Then again like a refrain, he says the same of Jesus: "Meanwhile the child grew to maturity and was filled with wisdom; and God's favor was with him" [2:40]..."Jesus increased in wisdom, in stature and in favor with God and men." [2:52]

Luke presents the Christian message in three stages. The first stage is the Old Testament preparation which comes to an end in John the Baptist. The second stage is the ministry of Jesus who is the cause of the new age.

The third stage is the new age already arrived but not yet completed. "The word of God continued to spread and to gain followers," [Acts 12:24] bounds like an echo through the Acts of the Apostles. [See Acts 2:41; 6:7 and 19:20]

Consequently Jesus warns us: "You too must stand ready, because the Son of Man is coming at an hour you do not expect." [Luke 12:40]

Father Jerome Bevilacqua, OSA

BIBLE READINGS AT MASS for 22 Sunday of the year, Aug. 31: Jeremiah 20:7-9, Romans 12:1-2 and Matthew 16:21-27.

Opinion Forum

Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross,** P.O. Box 81869, San Diego 92138.

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

Paper helps in far-flung diocese

This letter is not necessarily intended for publication. I just want to express my deep appreciation for a very fine Catholic publication.

In the last few years the quality of the **Southern Cross** has improved tremendously and especially so since the installation of the wire services. The Insights in Faith have been both inspirational and educational.

Now, at long last, Bible study and guidance will be available in the home, a crying need for many years. It has always been a truism and often stated fact that "Catholics really cannot discuss the Bible as Protestants can."

For the vast number of Catholics who could not afford the luxury of Catholic higher education, the only Bible instruction they received were the Sunday sermons. 'Way back in my lifetime it really was a "no, no" for an individual to try to read and understand the Bible on their own.

It has long been a dream of mine that the Church would make available home study courses in adult education. This is especially needed in a far-flung diocese like ours where parishioners may not be offered lectures and conferences as in the larger cities. In addition, there are many older persons who have more time to devote to the study of their religion.

Thank you **Southern Cross,** Michael Newman and your very wonderful staff for a "new dawn" in the Diocese of San Diego.

[Mrs.] Rachael Quilter
Yucca Valley

Sisters' dismay at front page

It was with dismay that we viewed the front page of the **Southern Cross,** Aug. 14. The main headline of that issue read "Sisters stress commitment to justice, equality for women". This


Southern Cross

Women religious convention

Sisters stress commitment to justice, equality for women

To protect unborn

Bishops pledge time, funds, energy

Special Spanish committee set up for diocese

Vatican detente in Eastern Europe queried

referred to the recent NAWR conference in San Francisco.

Beside the article telling of this conference, a picture of two nuns and a cardinal on an amusement park ride in Boston was juxtaposed. On first glance, one would think the picture accompanied the article.

Some of us who were present at the NAWR convention felt that such juxtaposition was an attempt by the **Southern Cross** to downplay the message of NAWR.

We found it insulting and degrading to the attempts that many Sisters are making today to strive for social justice. Therefore we request that future articles be accompanied by an appropriate picture.

Sister Deborah Lorentz
Sister Michele Walsh
Sister Simone Campbell
Sister Justina Flynn
Sister Davida Willis
Sister JoAnn Sandersfeld
[Sisters of Social Service]
San Diego

[The juxtaposition arose from the fact that two good front-page items, the picture and the NAWR story, arrived coincidentally from our news services. They reflected the wide spectrum of the Sisterhood today. The decision to run them adjacent to each other came from news values, not malice.—Ed]

Monsignor queries space on NAWR

The featuring of the recent meeting of the National Conference of Women Religious in San Francisco in the **Southern Cross** (Aug. 14,) brings to mind a wonderment about the selectivity in reporting news about religious.

Last year during the weekend of Aug. 30-Sept. 2, the national meeting of Perfectae Caritatis, a group of women religious who emphasize adherence to the stated and published guidelines of the Vatican on religious life, was completely unreported by the **Southern Cross,** although it was held in Pasadena and attracted more than 400 religious plus several bishops and priests, including Archbishop Sheen as a featured speaker and Cardinal Manning as closing liturgy celebrant.

I have noticed also news items concerned with the Leadership Conference of Women Religious but never anything about the group who are on public record and in the public eye as faithful to the directives of the Holy See on religious life.

Now for the good news. Let me compliment you on the series of very instructive articles in "Insights in Faith" and the coming series on the Bible.

Msgr. George M. Rice,
Pastor,
Our Lady of Solitude
Palm Springs

Priest says female 'tone can be heard'

The front page of your Aug. 14 edition leads a person to wonder about your awareness of the way Sisters are today. If it is true that "a picture is worth a thousand words," your reporting of the "Flying Nuns" was more important than the story about Sisters committed to justice and equality.

While some might like to think that the clergy is still patronizingly looking out for the Sisters' needs, times have changed.

As your article indicated, women will no longer tolerate being treated as "lesser persons in the Church." In fact, if one listens carefully enough to the prophetic voice of the Church in the U.S. today, the feminine tone can be clearly heard.

Father Frank X. Riley, OSA
San Ysidro

Maryland named for English queen

With all sympathy for the pious but wishful thinking of your article (SC, Aug. 14) on Our dear Lady, surely Maryland was named for Queen Mary II of England, joint ruler with her husband William III?

She was the daughter of James, Duke of York, later King James II, who was turned out by the British revolution of 1688, chiefly for being a Catholic, with all the political affiliations that it implied.

Norah Woodward
La Jolla

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. – Amen.

COLPITTS, Ida G. Wife of Frank Colpitts, mother of Frank, Jr., and Mrs. Barbara Clark, sister of Mrs. Hazel Spilman, Alfred Medina and Joseph Medina, also four grandchildren. Requiem Mass, Aug. 19, St. Agnes Church.

Goodbody's Ivy Chapel

LE FAVE, Marie Agnes. Mother of Gene Marion LeFave, also seven grandchildren and one great-child. Requiem Mass, Aug. 20, Our Lady of Perpetual Help - Ukranian Catholic Church.

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REINO, Irene. Wife of Michael Reino, mother of Mary Karpinski, Sam, Joseph and Don Reino, also eight grandchildren and four great-grandchildren. Requiem Mass, Aug. 20, Our Lady of the Sacred Heart Church.

Goodbody's Blvd. Chapel

SCHWEICKERT, Jane M. Mother of James F. and Clair Schweickert, and Mrs. Irene McGee, sister of John P. and Margaret Lynn. Requiem Mass, Aug. 15, St. John the Evangelist Church.

Goodbody's Blvd. Chapel

FOURMENT, Hector H. Husband of Juanita Fourment, father of Josephine Wells and Letty Barrick, brother of Martha Delmare, Alice Lagneaux, Alfred Fourment, and Eva Baudaillier, also three grandchildren. Requiem Mass, Aug. 18, St. Joseph's Cathedral.

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LARA, Severina. Wife of Jesus Lara, mother of Carlos and Jesus Lara, Guadalupe Escovar, Eloisa Robevo, Ofelia Lara, Alicia Zamora, Elena Illmas and Rosa Diaz, sister of Juan, Guadalupe and Jesus Buso, also 31 grandchildren and four great-grandchildren. Requiem Mass, Aug. 18, Our Lady of Guadalupe Church.

Goodbody's Blvd. Chapel

SCOLARI, John L. Husband of Refugio Scolari, father of John, Jr., Arthur, Robert, Marco, George and William Scolari, and Mrs. Mary Irvin, brother of Carmen Barron, also 27 grandchildren and six great-grandchildren. Requiem Mass, Aug. 21, St. Patrick's Church.

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Insights in Faith

Reconciliation and Renewal
The Virtues: Faith

A Gift of God

We are Christians by choice, belief, not by accident

By Russell Shaw

Faith is a gift of God. Because it is, one might ask how it is possible to speak of the virtue of faith. "Virtue" suggests something we do rather than something we are given.

The virtue of faith is, however, no fiction. "Virtue" enters the picture when we act in such a way as to deepen, preserve, or exercise the gift of faith we have been given.

ALWAYS. A central part of Christian life, the virtue of faith is particularly necessary to the Christian in the modern world.

The expression "leap of faith" is also frequently used today. There is a sense in which religious faith does involve a "leap," but it is not the sense in which the phrase is sometimes used—to suggest that belief is irrational, a blind assertion of certainty where certainty is not possible or an emotional attachment with no basis in reason.

Belief is not irrational. There are solid intellectual reasons and compelling arguments for accepting the content of Christian and Catholic belief. One of the Church's most urgent needs today is a renewal of apologetics to make this clear.

AT THE SAME time, comprehension and even acceptance of the rational grounds and logical arguments for religion are not the same thing as faith itself. Faith is something more.

It involves understanding and assent, but it also involves a commitment to a Person—God—and a simultaneous act on that Person's part, the gift of faith. It is in this perspective that we can correctly speak of faith as involving a "leap."

The fact that faith encompasses something more than intellectual acceptance—that a commitment and a gift are essential, too—is verified by the experience of many adult converts, who tell us that they understood and in a sense accepted what Christianity teaches well before they had faith.

IN HIS autobiography "Surprised by Joy," the Anglican scholar and author C.S. Lewis recalled how faith came to him on the way to a picnic with his brother.

"When we set out I did not believe that Jesus Christ is the Son of God, and when we reached the zoo I did. Yet I had not exactly spent the journey in thought. Nor in great emotion...It was more like when a man, after long sleep, still lying motionless in bed, becomes aware that he is now awake."

Obviously one who has been given such a gift as faith cannot simply leave it at that. The gift carries obligations. To fail to meet them would be petty and ungrateful of us at best and at worst would jeopardize the gift itself.

BY ACTING in ways that tend to preserve and foster faith we exercise the virtue of faith. There is special need for this virtue today. In our times the challenges and threats to faith are numerous and powerful.

It is not, as some might suppose, that there are radically new arguments against religious belief. On the contrary, at this stage in human history it would be difficult to think of an objection to religion which has not been raised and answered many times before. Faith today is not being buffeted by new intellectual challenges.

Instead it is the very spirit of the times which causes the most serious difficulties for faith. The specifics are familiar: secularism, materialism, hedonism—all the catalog of "isms" which add up to the tendency to concentrate attention and energy exclusively on this world, and to neglect if not deny the reality of the spiritual and transcendent.

IN A HIGHLY secularized society such as ours, the possibility of being a "cultural" Christian—one, that is, who absorbs religious beliefs and commitments more or less automatically from the surrounding culture—becomes increasingly remote.

In such a society one is a Christian and a Catholic by conviction and choice, not by accident.

The conviction and choice required to be a Catholic in our society thus involves us in a continual exercise of the virtue of faith. We are challenged to grow in faith—in knowledge, understanding, and commitment—throughout our lives.

In such a time and place our need for the virtue of faith is great; but the opportunities for its exercise are correspondingly many and rewarding.





What is Faith?

Christ alone has the meaning of life

By Marie McIntyre

Picture yourself with a microphone in your hand interviewing people at a busy shopping center. Your question is: What is faith?

The answers you would get would be much like the answers you would receive if you asked your own friends the same question. Somehow, we all sense that these answers are not necessarily sufficient. They don't seem to say enough. They are too general, too vague.

FOR EXAMPLE, if someone says that faith is "belief in God," or "belief in His teachings" or "belief in His church," you get the impression that they think of faith mostly as intellectual assent, something that really only happens from the eyebrows up, or something that is "all feeling" without any need for reason.

Is this what Jesus revealed about faith?

If we study the Old Testament, it becomes clear that the people who knew themselves to be the People of God had faith in a person—God—and responded to this personal relationship with their whole being and manner of daily action.

WHEN WE study the New Testament, we see that there is a new dimension of faith: The person who reveals God to us is Jesus Christ. He is the person through whom the other persons of the Trinity, Father and Spirit, are revealed.

Christian faith, then, is the total acceptance of Christ as He is. It is a personal relationship involving all of me and it grows in intensity as I let Jesus influence me by who He is.

So what we are really saying is that just as a loving, accepting human relationship between friends helps to identify each person better, so our relationship with Christ in faith and love, helps us to understand our own Christianity better.

MAYBE WE have not looked at it this way before, but the more we know Jesus as He is, the more our own friends will see what our Christianity means to us because we will be developing Christ's values and living them out in our daily lives.

Christian faith is faith in Jesus who is truly present to us now in His risen glorified existence. He loves us by redeeming us. One of His saving, redeeming acts is revealing to us who we are and calling us to become what we ought to be.

Most of us still need to be converted to Christ in such a way that we are freely willing to accept Him fully. This means that we have to be open to becoming Christian, a process that grows each day as we take on Christ's point of view and His values.

WHEN WE can say, "I am committed to Christ and everything He stands for" and really mean it, we will discover big changes in our lives. This discovery is a form of revelation.

We learn, in an immediate, experiential way that Jesus does have the answers to our problems and when we really believe Him, a new way of knowing and loving and understanding comes to us that changes our view of life and its meaning.

Knowing this, it is difficult to understand why so many people seek substitutes for the meaning of life when Christ is with us with the answer.

JUST AS our closest and dearest friends really do have a powerful influence on us and our actions, so Jesus does if we let Him be our friend, if we accept His offer of friendship and with Him, the Father and the Spirit.

Jesus comes to us as one who exists in a loving community of persons and shares this love/life. That, in itself, is a lesson in how to live perfectly. We cannot come to our full potential in isolation, separated from a community of sharing and giving love.

That is why there is some truth in the old expression "Outside the Church, there is no salvation" if you look at it in this context.

JESUS COMES to us as teacher to reveal to us the way to become fully human. "I come that you may have abundant life," He tells us, according to John 10:10. He also tells us that not those who say "Lord, Lord" but those who do the will of his Father will enter the kingdom.

He teaches us through story and parable, but mostly by His own example, that the kingdom of God comes as we love and serve others. Knowing, as we all do, some "others" that are not that easy to love, we realize that His example is no easy thing.

He teaches, again by His own example, that suffering and even death are part of the transforming experience that reveals the deep meaning of true love.

PERHAPS IN this short space, we can come to only one question but it demands a very personal answer. It is the question that makes the difference and the question that is asked of each generation since Christ first asked it of His Apostles: Whom do you say that I am?

The answer that we give makes all the difference. And if we don't answer, that might make the biggest difference of all.

Insights in Faith Bible series starts next week

The Insights in Faith Bible series starts next week in the "Southern Cross". These articles promise to be invaluable for families, home and parish discussion groups, CCD and individual study.

Each week articles will feature the scripture topic, its application to Christian life, the catechetical aspect, a parish perspective and questions and discussion points.

The series will also tie in with the nation's Bicentennial with a weekly article on the persons and events that shaped the morality of the United States over the past 200 years.

All articles are examined for theological soundness and pastoral sensitivity before publication by an advisory board of U.S. Catholic Conference theologians under the direction of Archbishop John R. Quinn of Oklahoma City.

Among the many well-known contributing authors are:



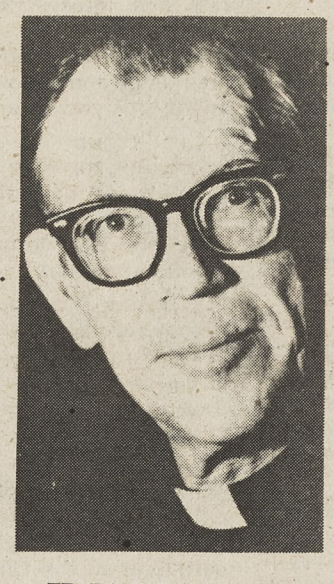
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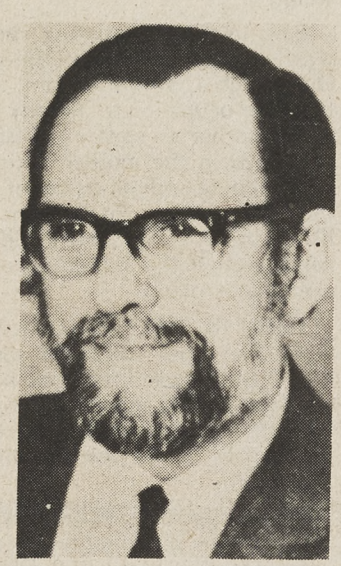
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Professor of religion at the Catholic University of America in Washington, D.C. His latest book, **Becoming Human: An Invitation to Christian Ethics** has just been published. His articles in this series will relate the scripture theme to everyday life.



FR. PAUL PALMER, SJ
Professor of sacred theology at the seminary of St. Vincent de Paul, Boynton Beach, Fl. He is the author of several books and has contributed numerous articles to theological and more popular journals. He will present theological insights each month.



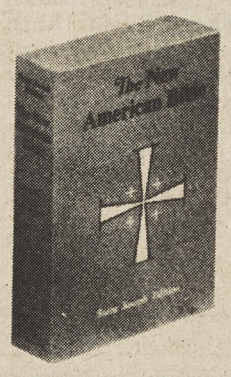
EUGENE GEISSLER
Editor with Ave Maria Press, Notre Dame, Ind., Geissler was formerly the executive editor of Fides Press and is the author of several books. He is the father of a large family and was one of the pioneers of the Catholic Family Movement.

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USCC praises farm labor law, criticizes illegal alien solution

WASHINGTON — While applauding the new California farm labor act the United States Catholic Conference (USCC) here takes the federal government to task over the illegal alien issue in a statement released for Labor Day, Sept. 1.

The statement says that the California law can be made to work, "given a modicum of good sense," on the part of the growers and the United Farm Workers of America (UFWA), if government will conduct itself responsibly in dealing with illegal aliens.

THE CALIFORNIA bill guarantees farm workers the right to choose, through secret ballot elections, what union, if any, they want to represent them.

Msgr. George Higgins, USCC secretary for research and author of the statement, wrote: "All things considered, it is an excellent bill and one that might serve as a model for legislation in other key agricultural states and, even more importantly, at the Congressional level."

But there is reason to fear, Msgr. Higgins said, that the government, "in a desperate attempt to slow down, if not to stop the massive influx of illegal alien workers, is toying with the idea of reviving the so-called Bracero program."

AUTHORIZED by the U.S. Department of Labor from 1954-1964, the Bracero program allowed importation of aliens, principally from Mexico, to work in U.S. fields.

The USCC statement said the government is considering the program again because of pressure from the Mexican government which is having an economic crisis and from U.S. growers who want cheap labor.

The statement points out that a government commission appointed to study the Bracero program recommended it be halted in 1959 because imported labor lowered wage scales for U.S. citizens working the fields.

Msgr. Higgins said that giving new life to the Bracero program to eliminate illegal aliens would greatly harm the UFWA.

"IN OUR judgment, this proposed solution to the illegal alien problem—and the rationale behind it—are completely unacceptable."

The statement says that the illegal alien problem has gotten out of hand in recent years and that there seems to be no easy solution.

It notes: "The U.S. Immigration and Naturalization Service is under serious fire for its continued failure to stem the flow of illegals.

"THE SERVICE has been accused of not only inefficiency, but also of bribery and other forms of corruption."

Rather than revitalizing the Bracero program, the USCC recommends an across-the-board amnesty for illegal aliens in this country before a specified cut-off date (Jan 1, 1975).

AMNESTY IS recommended because of this country's "failure to prevent the mass influx of illegal aliens and our failure to enforce existing laws."

The USCC also fears that without an amnesty program, "members of the illegal alien society will be driven further underground and that a permanent subculture will be created in the U.S."

'Illegals bill unjust, discriminatory'

WASHINGTON (NC)—A House bill that would penalize employers who hired illegal aliens is "unjust and discriminatory" the U.S. Catholic Conference charged in a strongly worded statement opposing the bill's passage.

Noting that the bill's supporters claim it would free more than a million jobs for U.S. citizens and legal resident aliens, the statement said that "in attempting to solve an economic problem, this proposal will create a civil rights problem of horrendous magnitude."

If the bill were passed, the USCC statement said, the government would be "requiring the employers of this nation to enforce the immigration laws which it failed to enforce in the past either as a matter of policy or incompetence."

If passed, the statement said, the bill would force the "dismissal of untold numbers of workers from their jobs" in such a short period of time that it would cause "unbelievable havoc among their families and in the communities where they live."

Talking Point—experiments on fetuses

'Little people' from womb to lab—saplings to be uprooted?

By Rev. Donald McCarthy

The book **Gulliver's Travels** told an incredible story about the inhabitants of the island Lilliput who were only six inches tall. The modern science of fetology has gone exploring in the world of real little people who are only six inches tall. Each one lives in a world of his own, a warm and comfortable plastic-like room called a womb.

Back in the 17th century very little was known about these little people. One scientist, Swammerdam, thought the little people were already hidden in a father's sperm which was deposited in the mother's womb for safe-keeping and nourishment. But in the 18th century Spallanzani established that each human Lilliputian comes from both a father's sperm and a mother's ovum.

THEN IN THE 19th century Karl Ernst van Baer began to speculate that each of these little human people goes through an individual evolution. First they would each be a protazoon, then a fish, then a primitive mammal and so on.

But the genetic discoveries of the 20th century discounted this theory. Scientists now know that DNA—deoxyribonucleic acid—is the plasma of life.

This DNA, which is found in human chromosomes from the moment of conception, controls the development of each human embryo. A single thread of DNA from a human cell contains information equivalent to a library of one thousand volumes!

FROM CONCEPTION a tiny human zygote has thus begun a human history—any superficial similarity to a protazoon or a fish no longer confuses scientists.

A human embryo need not await a magic moment or a fairy's magic wand to come alive like Sleeping Beauty. The embryo depends on the mother only for nine month's room and board, and everybody has to live somewhere.

These little people develop faster than Jack's legendary bean stalk. Within three or four weeks of conception evidence indicates some heart pumping in a rudimentary way. In another three or four weeks the tiny brain sends out measurable brain waves.

THE CENTRAL nervous system is emerging and at this point represents about one-fourth of the total weight of the tiny fetus. Scientists have seen these little ones squinting, swallowing, and even sucking their thumbs at this age.

Time magazine recently quoted Dr. Dominick Purpura who found that only at around seven months does the fetal brain have certain structures and nerve cell connections that characterize the developed human brain. Other scientists have decided that the frontal granular cortex of the infant's brain only becomes operational about three months after birth.

Dr. Purpura apparently thinks human fetuses are only human after their brain reaches a certain stage of development. Obviously his theory brings back the "magic moment" mentioned above. If the little people are only human after seven months, before that they are less than human—whether fish or fowl!

SCIENCE GIVES US no indications of some "magic moment" when these real live fetuses suddenly become human. Therefore from the very moment of conception they already are human and endowed with pent-up energy for growth and development.

Curled up in their maternal spaceships for nine months they do what comes naturally—they realize the powers already given to them. They are not dormant acorns but sprouting saplings.

Grown-up human beings have become ecologically self-conscious in our generation—they would not think of uprooting thousands of healthy, flourishing little saplings.

But the ill-fated Supreme Court decision of Jan. 22, 1973, launched a massive deforestation movement called abortion on request that now uproots a million of these little people each year in the United States.

HIGH-SOUNDING phrases like "a woman's right to choose" cloak the brutal reality of abortion. The Supreme Court decision rejected these little innocents from the protective shield of American law. Each pregnant woman can now exercise the power of life or death over the new human being cuddled inside her.

Unfortunately the present climate of public opinion often pressures women contrary to their unselfish maternal instincts. It encourages them to do this deadly deed in the name of population control, eugenics, and "liberation" from the burden of motherhood, especially motherhood outside marriage.

In the past two years public opinion has begun to hear about an abortion corollary—the uses of aborted fetuses, or fetuses about to be aborted, for scientific experimentation. The logic behind this practice simply holds that if a fetus can be killed then surely he or she can be used for important research. In other words, doing the greater evil makes the lesser evil inconsequential. Or does it?

A SENSATIONAL bit of fetal experimentation took place in Finland in 1972 supported by research funds from the United States Institutes of Health. Twelve previable fetuses were gathered by hysterotomy abortion and decapitated. The heads were kept "alive" by perfusion with radiolabeled compounds to determine alternates to glucose as essential substrates for cerebral metabolism.

In July 1974, the U.S. Congress passed a law declaring a moratorium on fetal experimentation until a government commission could prepare ethical guidelines. This National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research submitted its recommendations this May.



PLUCKING OUT LIFE—An abortionist's hand plucks the slender life-thread of a small fetus in this wood carving by artist-sculptor Gene Jantzen of Bartelso, Ill. The white marble base for the hand, said Jantzen, suggests our supposedly perfect civilization, out of which arises the "terror of abortion."—NC photo

These included seven basic guidelines. The first two approved in principle forms of experimentation on fetuses and pregnant women which are immediately therapeutic, that is, they can benefit that very woman or that very fetus.

THE MORE CRITICAL issue is non-therapeutic experimentation—the kind performed on fetuses destined for abortion or already aborted but alive, with hope of putting the information gained to good use for the benefit of other, wanted fetuses.

The other five guidelines dealt with these situations. In general they preclude procedures which would be excessively risky or harmful if the fetus were not to be or had not been aborted, and they set certain requirements for the informed consent of the mother.

So apparently the National Institute of Health will hesitate to support research on aborted fetuses which would be unethical on wanted fetuses. Much will depend, however, on the interpretation of the fine print in these guidelines. Following them faithfully may indicate a residual respect for the little people who can still be legally sacrificed by their mother's choice, but may not be subjected to vivisection or its equivalent.

The Catholic Hospital Association has founded the Pope John XXIII Medical-Moral Center to study issues like this one. A comprehensive report entitled "A Christian Evaluation of Fetal Experimentation" will be available in October from the Center at 1438 So. Grand Blvd., St. Louis, Mo., 63104.

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We were talking
by Enid Lanyon

The friendly enemy

We were talking...about the terrible impotence we feel in the face of someone else's pain and how we long for some word, some way to help ease their suffering or assure them of our sympathy.

It is this sense of helplessness, I think, that drives even gentle, compassionate people to anger and rebellion when the suffering of others intrudes upon their lives, in one way or another. It is a feeling most difficult to contend with when the one in pain is someone whom we love.

MOST OF the time, it is true, the easy accessibility to analgesics may solve the difficulty for both of us, but how do you deal with pain or help someone else deal with it, when drugs are no longer fully effective? What have we to offer the sufferer that may be of real help?

We may have our philosophies and theologies of suffering, but, as a man said recently, "when the pain grips you, your mind can't hold to anything else." We can discuss various levels of tolerance and high or low "thresholds of pain" but for the sufferer there is only the reality of pain, here and now.

Few of us can claim the spirituality, the personal experience or the eloquence of a Fulton Sheen, to bring alive and make credible the redemptive value of suffering and lift another person to heights of self-transcendence.

Most of us are inhibited by an awkward concern, hurt by the other's pain, but unable—even if we were willing—to share his experience of it. I suppose that only those who have themselves had to endure prolonged pain may truly share in that lonely struggle.

SOME PEOPLE have a unique capacity of communicating their own experience and projecting their learned wisdom to others. One woman who displayed a quite remarkable talent for easing pain, once told me of her own adjustment to the daily reality of severe and unremitting pain. "At first," she said, "I treated pain like an enemy.

"I fought with every weapon I had, tried every defense, anticipated each new attack and gave my pain no quarter. I defied it every inch of the way. But however hard I tried, I could not conquer it; I could not rise above it."

Eventually she grew exhausted from the battle. Depressed and with diminishing hope, she conceded victory. "I can no longer fight you," she said, addressing her old enemy, "I am too tired. I surrender." Sinking into a kind of passivity, she "gave up her weapons," unclenching her hands, mind and body.

AS SHE LET the pain possess her, she became aware of an arrythmic ebb and flow of its intensity. Suddenly she saw herself as a seashore, engulfed by an ocean of pain. Although the ocean remained constant, each receding wave brought her brief respite.

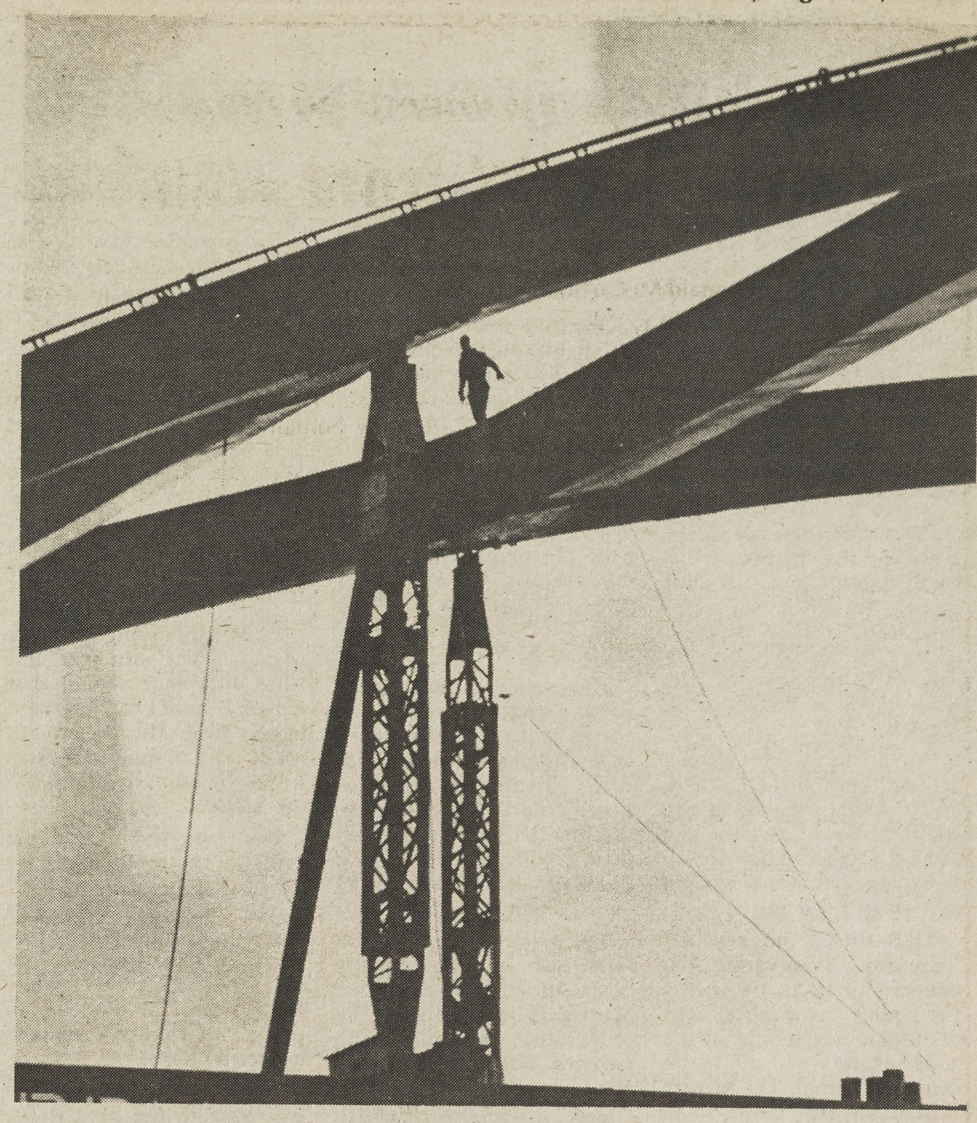
She found herself able to rest awhile, savoring the relief and neither anticipating nor fearing the next surge. She let the pain seep into her, like water into the sands of the shore, letting it slip through relaxed fingers, not gripping it as she had before.

Somehow this image of the ocean and the shore made pain more endurable for her and brought a remarkable measure of tranquility. Many Christians find this same kind of calm relinquishment in aligning their sufferings to the agony of the crucified Christ. And, just as each person will establish his own relationship with pain, so we on the sidelines have to deal with our own sense of impotence.

FOR US, TOO, this is a time for adjustment and self-forgetfulness. We have to learn to accept our uselessness and guard against false optimism and dogged cheerfulness, or excessive sympathy and pessimism.

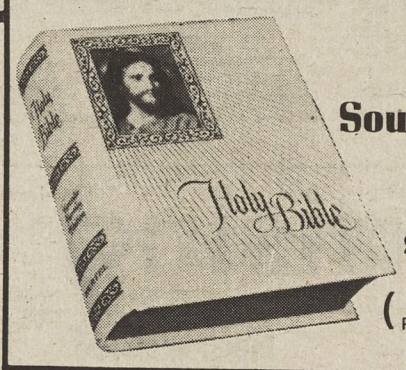
Above all, we need to resist the temptation to any attitude or action which may bring us gratification at the expense of the other person's peace of mind. It is a time when both the sufferer and his friends or loved ones learn what it means to configure Christ in their lives.

Perhaps our greatest contribution lies in the maintenance of harmony and peace in our relationships, and the often unexpressed warmth of our concern. This is a time when our greatest Christian witness may be expressed only in the quality of our presence.



SPOTLIGHT ON LABOR—Framed by the giant spans which will form a massive bridge, a construction worker is spotlighted by the sun along the lakefront in Milwaukee. The daily tasks of millions of other Americans will be commemorated on Labor Day Sept. 1—NC photo

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Farm labor scene

Small growers, workers face hard economic facts

By Fr. J.F. Pawlicki, CSC

This is the conclusion of a two-part article by Holy Cross Father Joseph Pawlicki examining the financial plight of farm workers in California. He is the director of the Valley Missionary Program based in Palm Springs. He has made a study of labor and union practices in both the United States and South America.

From the other side of the acreage where he lives in his comfortable, but modest home, Norbert, an Anglo-American, has 60 acres of citrus. He has put his life savings in this orchard. His wife works in an office in Indio.

When the citrus ripens, Norbert sells his crop to a small jobber who buys the whole crop, provides the pickers, everything for a lump sum. Norbert has no one else to sell to.

THE PRICE he receives for his tangerines varies from one-and-a-half to two cents per pound, but Norbert sees his tangerines selling in the supermarkets for 29 to 31 cents per pound. The picture is generally true for all small citrus growers, who do not have their own packing sheds.

At the same time the big companies are increasing their acreage, citrus, vegetable, alfalfa farms. The farms are highly mechanized, and they pack their own fruit in order to market their products directly to the big chain groceries.

Barring an occasional bad year the company farms are flourishing and buying up the small vineyards, citrus groves and farms. The proponents of big farms see the takeover as inevitable.

BUT THE American people and the U.S. Government have for some time been wary of big industry, and have encouraged small business by the Small Business Administration with aid and loans to prevent a complete takeover by huge cartels.

Outside of a very weak agency in Washington called the Farmers Home Administration to aid small farms, little has been done to compare with the Small Business Administration.

Yet the small farmer needs to be helped and protected. Small farms may not be as economical as big ones, but the small farmer could be a buffer.

IT WOULD be impossible for many small farmers to fix prices, yet relatively easy for a few big sugar companies to mysteriously increase their prices 700 per cent in a short couple of weeks from 59 cents to $3.59!

The small farmer needs help, loans, advice, and above all, he needs to be encouraged and actively aided by government agencies to form marketing co-ops, so that he can receive a fairer price for his product, and if possible, eliminate many middle men.

The small farmer in California can be aided by the Farm Agricultural Extension Service, if he is willing to be cooperative with other small farmers. But he must do his own organizing.

BIG CO-OPS, such as Sunkist, can be a different opponent, and big co-ops can prepare their own produce, plus deal directly with the big chain groceries. The so-called independence of the small farmer may be an extermination price that he will unwittingly pay for his present sense of independence.

The Mexican-Americans of California have produced their own leader, a charismatic figure, who is at once loved as well as deeply hated.

LUPE, A top-rank Mexican-American worker said recently, "I worked in the valley before Cesar Chavez. In the vineyards, or orchards, we had no outside portable toilets, and no time to use them if we did. Nothing but hot water to drink that gave us headaches in the great heat, and we were pushed hard in our work.

"I left the valley for a few years but when I came back to the vineyards and fields I saw portable toilets, ice water to drink, rest periods in the great heat. Chavez had been here.

"Even with piece work, and the lay-offs in between, we never did better than $3,500 to $5,000 a year. Our kids had to work in order to help the family meet the growing bills. Do coal miner's kids work in the mines now? Can't we earn enough as husbands to support our families with dignity?

"I'M NOT A migrant from Mexico. I was born here. But what difference should that make? Even if I had migrated legally from Mexico, wouldn't I have the right to make a good living for my family just the same?"

Lupe touched the nerve center of the problem. There is an "immigrant mentality" in the United States born of the times when the great waves of immigration swept into America, and when there were no unions to protect the worker's rights to a decent wage.

The "immigrant mentality" says to the immigrant, "be grateful to be here; be humble, be poor, strive hard, save somehow, and your sons will slowly rise in two or three generations." It is this mentality that is at issue. The question is the right of the farm hands to receive a living wage.

MORE THAN 90 years ago a living wage was defined in the early 1890s by Pope Leo XIII in his great encyclical **Of New Things,** as a wage where the worker could care for his family in a decent manner, educate his children, own his own home, and put some aside for retirement, even to have some invested producing capital!

In the case of a small businessman, or small grower, or of a big grower who is facing loss of everything by reason of bad prices, there is a just solution.

In such a situation, according to Pope Leo XIII, and Pius XI forty years later, a wage lower than a living wage can be paid on condition that the worker be cut in on the future profits, and thus be reimbursed for his loss when the company or the grower makes it.

NORTH AMERICA has proven that you can and will have prosperity if the worker has money to use, money to buy the products. It will be the same for the farm laborer, if he makes a good living as a worker with a living wage and with his dignity.

It is this that the National Council of Catholic Bishops sees when they publicly back Cesar Chavez. It is this that the National Council of Churches considered when they in February, 1974, endorsed the national boycott of grapes and lettuce in support of the UFW.

Chavez is Mexican-American and he has run the gamut of stoop labor, of pain, of seeing his children work in the fields, of poor wages and poor working conditions, often dangerous because of insecticides. He speaks Mexican because he's been there.

BUT HE MUST develop top leadership with him to bring about a strong democratic union that speaks for the rank and file, the field worker, almost the plurality of whom are Mexican-Americans.

After long and agonizing efforts Chavez had organized the farm workers of the big vineyards into the United Farm Workers. Inexperienced union personnel to run the offices and represent the workers led to an internal crisis, the growing pains of any union.

Meanwhile, the United Farm Worker's hard won contracts were coming up for renewal with the big growers. At this juncture the Teamsters, who had the packing sheds and the truck drivers, committed the "mortal sin of unionism".

THEY STEPPED in and signed contracts with the big growers. It was a victory for the big growers since it not only drove a wedge between two unions, but it could virtually destroy the vital life signs of the United Farm Workers union.

A futuristic vision may be in the minds of the Teamsters leaders, but not in the too distant future. They may see the coming day when the big companies control great tracts of lands, and farm these huge areas with driverless tractors, combines and picking machines run by one man at a computer. It is on the drawing boards.

That man at the buttons controlling the computers would be a Teamster.

If this is true, and if this is a big motive behind the Teamsters activity, then the present attempt to organize field workers away from Chavez and the UFW is a cynical use of the farm worker of today, a loose football to be recovered on a fumble in a bigger power game.



FARM LABOR MIGRATION—A map from the National Farmworker Information Clearinghouse shows the tree-like reach of migrant workers into many parts of the United States where they are the backbone of crop harvesters during the growing season. Father Joseph Pawlicki, CSC, concludes a two-part article on the financial woes of farm workers in California and comments on certain farm labor situations, especially the union struggle.—NC photo

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Drought, famine reign in Ethiopia

In ROME, Archbishop Raymond Etteldorf, apostolic pro-nuncio to Ethiopia, has reported that adults and children are still dying from starvation or diseases resulting from malnutrition.

The Ethiopian government's report by the relief and rehabilitation commission says an estimated three million people are suffering the effects of drought.

Delegates call for bishop to Indians

In RAPID CITY, S.D., speakers at the 36th annual Tekakwitha conference have called for appointment of a bishop to supervise the ministry to American Indians.

Participants suggest that the bishop would act as shepherd and "holy man," and they way that similar offices serving blacks and Chicanos already exist.

Vatican guidelines for ecumenism set

In GENEVA, Switzerland, the World Council of Churches (WCC) has distributed the Vatican's new guidelines for ecumenical collaboration to all 80 national councils in fellowship with the world council.

The WCC's deputy general secretary, Dr. Alan A. Brash, recommended that the member-councils give "serious study" to the Vatican's 30-page document, published last month by the Secretariat for Promoting Christian Unity.

White House priest takes aide as bride

In WASHINGTON, the Jesuit priest who served on Richard Nixon's White House staff, left the priesthood and married his former aide in a civil ceremony Aug. 23.

Dr. John McLaughlin, 48, was married to Ann Lauenstein Dore, 33, by Judge Gerard Reilly. The judge said the couple hopes to marry in a Catholic ceremony after Mrs. Dore's previous marriage is annulled. She is Catholic.

New York plans 'God Day' Sept. 21

In NEW YORK CITY, the sixth annual God Day will be observed Sept. 21. The event, sponsored by Concerned Citizens for God and Country, will feature speakers representing the Catholic, Protestant and Jewish faiths.

A Mass at St. Patrick's Cathedral will begin the program, followed by an "Americanism" parade and a flag ceremony at Bryant Park.

Groups want birth control funds cut

In SUBIACO, Ark., two national Catholic organizations have called for an end to U.S. funding of birth control programs abroad as a first step toward establishing a Christian foreign policy.

The groups, the Catholic Central Union of America and its women's arm, the National Catholic Women's Union, also said there is a moral permissiveness in American society that makes it unlikely that America will ever celebrate a tricentennial.

Exiled Viet bishop says Church remains

In PARIS, a French missionary bishop who was expelled by South Vietnam's communist conquerers reports that the Church is continuing its work under the new government.

Bishop Paul Seitz, bishop of Kontum for the past 15 years, said, "The Christian life continues in Vietnam. As I was expelled, a native Vietnamese bishop took charge of administering the diocese."

Brothers to decide fate of novitiate

In CHICAGO, the Alexian Brothers, who for months have been at odds with the Menominee Indian tribe over disposal of the Order's Gresham, Wis., novitiate, have placed a Sept. 15 deadline on all proposals for transfer of the disputed property.

The novitiate, abandoned by the Alexians in 1968, was seized by the Menominee Warrior Society in January. It claimed the novitiate and the property surrounding it once belonged to the tribe, and would be used by it as a health care center for Indians.



MODERN MICHELANGELO?—It may not be Michelangelo working on the Sistine Chapel, but the process is essentially the same. Like his Renaissance forerunner, this worker must lie on scaffolding as he paints design outlines above him at St. Louis Cathedral in New Orleans. The work is part of a $1 million renovation in the cathedral, the oldest one in the country.—NC photo

Half-million gather at Fatima shrine

In FATIMA, Portugal, half a million Catholics marked the 13th day of this month at Fatima's shrine of Our Lady, in memory of her 1917 apparitions on the 13th of May, June, July, September and October.

The sermons made no direct political references or exhortations, but urged generosity and hospitality toward more than a quarter million Portuguese expected to leave Angola, which had been scheduled to gain independence from Portugal in November. Portugal has abrogated that agreement.

Five women to be Episcopal 'priests'

In WASHINGTON, five women deacons of the Episcopal Church have announced plans to be ordained to the priesthood at the Church of St. Stephen and the Incarnation here Sept. 7.

Retired Episcopal Bishop George W. Barrett plans to ordain the women, even though Episcopal Bishop William Creighton of Washington has refused permission for the ceremony to be held in his diocese.

French pilgrim treks 3,570 miles

In ROME, a 60-year-old Frenchman named Guy Touzeau is walking to Rome for the Holy Year, not from France but from Rovaniemi, Finland, which is just south of the Arctic Circle and 3,750 miles from St. Peter's Basilica.

Trekking an average of 20 miles each day, Touzear hopes to reach Rome in November, after nearly seven months on the road. He sees his long walk as a gesture of sacrifice in the interest of peace and reconciliation.

Canadians discuss minorities' rights

In OTTAWA, Canada, Canada's Catholic bishops have entered the national debate on the rights of Indians and Eskimos and the national development of Canada's vast northland.

In their annual Labor Day statement, the bishops urge Canadians to participate in public debate and action for just solutions to the questions of land claims by the native people and a more responsible stewardship of Canada's energy resources.

News in short . . .

VILLANOVA, Pa.—Augustinian Father John M. Driscoll, vice-president for academic affairs at Villanova University has been elected the 30th president of the school.

VATICAN CITY—Archbishop Mario Tagliaferri, apostolic delegate in Chad and the Congo, has been named apostolic pronuncio to Cuba replacing Archbishop Cesare Zacchi.

DUBUQUE, Iowa—The Aquinas Institute plans a workshop on healing Sept. 21-26, involving specialists in charismatic healing, medicine and theology.

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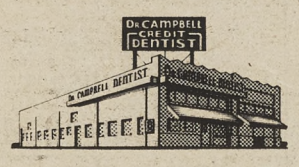
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'Rosary priest', Rossellini team in making movie of Christ's life

By Fr. T.C. Donlan, OP

MONASTIR, Tunisia (NC)—Holy Cross Father Patrick Peyton, veteran crusader for the family rosary and founder of the award-winning Family Theater of Radio and TV, is in the midst of producing a full-length movie on the life of Christ.

The idea for the film, entitled **The Messiah,** grew out of Father Peyton's conviction that the media "should be enlisted on the side of Christ and not be left in the control of those who either oppose him or are indifferent to him," he said.

"THE KEY to a first-class film is a first-class director," the Holy Cross father said. After not being able to get to even one on a list of five top Hollywood directors, which is unusual for him, Father Peyton admits he "was glum".

But while in Athens on business, he met a man who took him to noted director Roberto Rossellini in Rome who agreed to do the film.

The next problem was to raise the several million dollars necessary for the undertaking. Father Peyton, through some friends and the De Rance Foundation, was able to borrow about half the sum and Rossellini's company raised about half.

Rossellini began casting among minor actors and amateurs. He prefers not to use stars. "Their identities get in the way of roles such as those of Jesus and Mary," he said.

JESUS IS played by a 26-year-old law student, Pier Maria Rossi, who had never played in films before.

The director recalled his problem in finding an actress for the mother of Jesus. One day in Rome Rossellini met the 17-year-old daughter of Arabella Ungare, who had played the role of St. Clare in his film on St. Francis. When he saw her he knew he had found Mary.



'THE MESSIAH'—This crucifixion scene is from Roberto Rossellini's film "The Messiah", being produced by Holy Cross Father Patrick Peyton, the "rosary priest" and founder of Family Theater. The scene was filmed in the blistering heat of the Tunisian desert.—NC photo

Show notes...

"Sing Your Praise to Him", TV Mass for shut-ins, 7:30 a.m. Sundays, KCST-TV, Channel 39, San Diego. For missalettes write: Diocesan Office of Radio and Television, P.O. Box 1127, San Diego, CA 92111.

"Brigadoon," musical presented by Starlight Opera Guild, Aug. 28-31, 8:30 p.m., Balboa Park Bowl. Phone 232-3049.

"Hello, Dolly!" starring Pearl Bailey, through Aug. 31, 8 p.m. 2:30 p.m. Aug. 30, 31, Civic Theatre, San Diego. Phone 236-6510

Paintings by Evelyn Gathings, oils depicting Old Testament scenes, 9 a.m.-5 p.m. weekdays through Sept. 25, Founders Gallery, University of San Diego.

"Kostelanetz Spectacular", Andre Kostelanetz conducts San Diego Symphony, featuring Tchaikovsky's "1812 Overture" with canons, mortars and fireworks, 8 p.m. Aug. 29, San Diego State University Bowl.

Musical based on St. Peter set at Mira Mesa parish

Peter Rock, an original musical drama based on the New Testament, will be performed Friday, Aug. 29, and Sept. 1, 2 and 5 at Good Shepherd parish center in Mira Mesa.

Based on the life of St. Peter, the production features music and choreography by San Diego composer Don Mrozek, a former seminarian who is also the play's director.

Tickets may be purchased at curtain time, or at Walker Scott, Mira Mesa. Cost is $2 for adults and $1 for children under 12.

On the screens

From Catholic Film Newsletter

LOVE AND DEATH—Woody Allen fans will find his demented genius at its comic best in this ambitious and delightful spoof of Russian literature and filmmaking which mocks both the characters and the heavy philosophy.

Since the principal target is Russian literature and its preoccupation with God and metaphysics, many of the jokes could be taken as blasphemous.

However, given the context and some knowledge of the original material, there should be no cause for scandal for mature viewers. **Morally unobjectionable for adults.**

TV MOVIES include **You Can't Win 'Em All** (Aug. 31, ABC, 8:30 p.m.)—Tony Curtis and Charles Bronson play roguish mercenaries periodically betraying each other in World War I Turkey. **Morally unobjectionable for adults and adolescents.**

The Invisible Man (Sept. 2, NBC, 8 p.m.)—George Orwell's novel, starring David McCallum and Jackie Cooper.

Satan's Triangle (Sept. 2, ABC, 8 p.m.)—semi-factual, semi-supernatural drama rescue set in the "Bermuda Triangle." Features Kim Novak, Doug McClure and Alejando Rey.

Starsky and Hutch (Sept. 3, ABC, 9:30 p.m.)—repeat of a TV cop movie, with a battle of wits with a mob boss that turns into a battle of bullets.

Three for the Road (Sept. 4, CBS, 9:30 p.m.)—expanded episode of a drama series to be aired this fall. Alex Rocco is a single parent who works as a photographer and lives with his two sons in a mobile home.

A look at books

THE BOOK OF DANIEL AND THE BOOK OF JONAH with introduction and commentary by Mother Kathryn Sullivan, RSCJ. Collegeville, MN, The Liturgical Press. 119 pages, $.50 pb.

The Monks at St. John's Abbey have been sponsoring a pamphlet series of reading guides to the Old and New Testaments. This booklet is 28th in the Old Testament series.

The prophetic books of Daniel and Jonah offer some special problems. Daniel contains some of the most mysterious and apocalyptic passages.

Mother Kathryn Sullivan, one of the world's foremost scripture scholars, offers penetrating insight into these books. She has a charm all her own as she presents this commentary for the general lay reader. Recommended highly.

WHAT THEY ASK ABOUT MARRIAGE by Msgr. Raymond T. Bosler. Notre Dame, IN, Ave Maria Press. 285 pages, $3.50 pb.

The author publishes a question-and-answer column for **The Criterion**, the official weekly of the Archdiocese of Indianapolis, which is syndicated by 25 other newspapers. I suppose we could call him the "Ann Landers" of the Catholic press.

This volume is adapted from answers he has given to letters that asked questions on everything from pre-marital sex to adopting children, from abortion to family planning.

There is a blending of the liberal with the traditional that some will find liberating and others may question as confusing. Serious readers will find that it gives them much to think about.

Father Charles Dollen

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